

# A man a nation

Martyr Dr. Bihishti

Compiled by  
Syed Sajad Hyder Safvi  
Translated by  
Syed Rashid ahad



Role Models 18



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(Martyr Dr. Bihishti)

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## **PUBLISHER'S NOTE**

One of various blessings of the Islamic revolution of Iran is the emergence of such versatile personalities who are fully capable to generate awareness and infuse a new life in any nation. These shining stars are well aware of the lofty Islamic thoughts on the one hand and very advanced in practically following the tenets of shariah on the other. Moreover, these luminaries can not be deceived by the plots and ill designs of enemies as they believe in constant resistance against infidels. Islamic Ummah throughout its history has seldom found such figures as it did today despite a long gap of restlessness. The popularity of such ideologues goes beyond their national and territorial boundaries. As they are brought-up under the shade of pure Islamic thought, every Muslim irrespective of his race and language holds them in high esteem as his ideals. The way to identify these luminous figures is to study their exemplary characteristics and extraordinary events that took place in their lives. These events obviously reflect their sublime thought, religious vision and social role. We feel honoured to present some biographies of such



outstanding Islamic scholars who significantly contributed to the success of Islamic Revolution. We hope that the Muslims who view these great personalities as their "Ideals" and "Role Models" will always strive for the supremacy of Islamic thought and religious values in the Islamic lands.

We are greatly indebted to those friends who cooperated in the publication of this collection particularly to Sayyid Rashid ahad who translated and complied the articles in English.

## **Martyred Bihishti At a Glance**

**A**yatullah Sayyid Mohammed Hussain Bihishti was born in 1928 in a religious family of Isfahan, Iran. When Bihishti was in the age of four years his father made him to admit in a primary school of his locality, where this child received his preliminary education.

Before getting admission in the fourth class in a government school he had to qualify the tough entrance test. He passed all the examinations of his middle school with distinction and then got admission in the high school.

There was a prevailing trend of religious education amongst youths at that time. In the vicinity of his high school there were some religious seminaries so he developed friendship with some of the students of these seminaries. This friendship generated in him an interest for religious education to such a level that only after a year he left his high school and joined "Madarsa-e-Sadr" in order to quench his thirst of religious education.

From 1942 to 1947 he achieved the basics of Arabic literature, logic, theology, philosophy,



jurisprudence and principles of jurisprudence. Thereafter, he stepped in the "Hawaza Ilmiya" Qom for higher education. In a short span of six months he thoroughly studied the books such as "Makasib" and "Kifaya" and then joined the "Dars-e-kharij" to be at home in the delicacies of *ijtehad*.

Ayatullah Hussain Bihishti studied under the renowned teachers of his time such as Ayatullah Burujurdi, Imam Khomeini and Ayatullah Muhammad Taqi Khansari. He not only received the religious education but also completed his doctorate from the University. He got a command over English language and taught it in the University. On the instruction of Ayatullah Burujurdi a mosque was built in the Hamburg city of Germany where Hujjatul Islam Mohaqqiqui was deputed to disseminate the Islamic teachings. But when Aqa Mohaqqiqui came back to Iran after saying goodbye to Germany, the Muslims of Hamburg asked their Iranian brothers for a replacement of Mohaqqiqui. Ayatullah Milani requested Bihishti to replace Mohaqqiqui and he accepted it. After reaching Hamburg when he began to represent true Islam by his thought, action and character, the Iranian and non-Iranian Muslim youths of

Germany gathered around him as if he was the centre of gravity for them. Bihishti being encouraged by the positive response of the youths, formed an Association in Hamburg and established an Islamic Centre for the Muslim youths there. Bihishti spent five years of teaching and preaching of Islamic tenets. During his stay in Germany he made a Hajj voyage and also went on a trip to Syria, Lebanon and Turkey.

In Lebanon he met his friend Aqa Musa Sadr as well. After coming back to Qom he again wanted to go to Hamburg but the tyrant monarch of Iran, Reza Shah Pehelvi blocked his exit. During the stay of Imam Khomeini in France, Bihishti went there to meet Imam and Imam directed him to constitute an Advisory Council for Revolution, comprising the men such as Bihishti himself, Murtaza Mutahhari, Hashmi Rafsanjani, Musavi Ardbeli, Dr Bahunar, MehdaviKani, Ayatullah Taleqani, Dr.Abdul Karim Sanjabi and Sayyid Ali Khamnai.

After the success of Islamic revolution of Iran when constitution was enacted Bihishti played his vital role in its formulation. Imam Khomeini ordered him to head the Judiciary as Chief Justice. As the enemies could not tolerate



the success of the Islamic Revolution and the presence of men like Bihishti in the government, they killed Bihishti along with his 72 genius colleagues in a bomb blast in 1981.

(Seerah-e-shaheed Bihishti-page 11)

## **Bihishti's Mother**

### **About his Life**

My father dreamed that an offer of marriage for me had come from Bihishti family and after marriage I bore a child who served people and Islam. After this dream my father in real life arranged to have me married with the man of Bihishti family whom he had seen in the dream. My father was restlessly waiting for the child who was the main reason behind my marriage. However, the much-awaited child was born. But when my son became one year old my beloved father passed away. After the death of my father one night I saw him in a dream saying to me that at the point of his death he observed the presence of "Fourteen infallibles" and my soul was brought to the Prophet Muhammad (p.b.u.h). I (mother of martyred Bihishti) asked my father what should I do so that I enjoy the intercession of Prophet Muhammad (p.b.u.h) as well? He replied "be careful about his good moral training and the best safety of him as Muhammad Bihishti is the remainder of pious deeds". I was also aware of this vital point so



after the birth of this child and specially while breast-feeding him I recited Quran abundantly. For me the note worthy point was that as long as I recited the Quran the child continued sucking and when I stopped reciting he too abandoned sucking. More interestingly, he by one sign or other tried to persuade me to read the Quran. From the very beginning I paid my full attention to the education of Muhammad. I myself taught him Quran at home and also appointed a tutor to whom he used to go to learn his lessons.

When it was decided to get him admitted in the school, he was readily accepted in the school for direct admission in 4<sup>th</sup> class because of his brilliance. He was blessed with good talent and memory by Almighty. Since the age of five he developed a deep interest in prayers and supplications.

Once on the occasion of 15<sup>th</sup> *Shaaban*, the family members and relatives gathered together to perform the praying deeds of the night of the destiny (*Shab-e-Qadr*) in the leadership of his grandfather. He offered his *Namaz* (prayer) accurately like his grandfather, when his grandfather saw him praying he moved his hand lovingly over the head of Mohammed Bihishti

and prayed to Allah "May this child become a divine cleric". After studying for seven years in the school he took admission in a religious seminary and remained busy there with his course till the age of seventeen. He then went to Qum for higher studies and got education from the teachers such as Allama Muhammad Hussain Tabatabai (compiler of Quranic exegesis "Al-Meezan") and Imam Khomeini (R.A). He really possessed the noble traits, distinguished and unique personality. He was a valuable spectacular Jewel for me. I thank God on his martyrdom.

I am proud to be the mother of a man who received martyrdom in the way of Allah and in the mission of Imam Khomeini (R.A). Martyrdom was his aspiration. His longing for martyrdom had always been reflecting in his speeches and dialogues which ultimately got materialized by the grace of Allah (s.w.t.). Allah has also granted me patience and forbearance to remain content with his death otherwise it is very difficult for a mother to bear this heavy loss.

(Masooma Begum, Mother of Martyr Bihishti)  
(Seerah-e-shaheed Bihishti-page 33)



## **Quranic Children**

When I conceived Muhammad I used to read Quran frequently. Even after delivery especially while breast-feeding Muhammad I continued to recite Quran with greater frequency. As ■ result, this child had become very familiar with the voice of Quran. When I stopped reciting Quran he renounced sucking and with the movement of his head he persuaded me for resuming the recitation.

(Masooma Begum, Mother of Martyr Bihishti)  
(Seerah-e-shaheed Bihishti-page 43)

## **Look After This Child**

### **Decently**

My maternal grandfather at the time of his death urged his daughter (My mother) to look after Muhammad Bihishti (who was then only one and half years old) well. He (My grandfather) at that critical moment anticipated that this child, having grown, would be turned in to a glory of Islam.

(Bhishti's sister Zainab-ul-sadat)  
(Seerah-e-shaheed Bihishti-page 44)

## **His Mother—A Memorizer of Quran**

The mother of Bihishti was a memorizer of Quran (*Hafiz-e-Quran*). Besides, she was also a scholar and an intellectual of higher stature. She arranged classes of Quran and religious lessons for poor and downtrodden children of the locality. These classes were run under the rector-ship of my paternal aunt who was herself a memorizer of Quran and also religiously educated.

(Seerah-e-shaheed Bihishti-page 41)



## **It is Not Good to Say No!**

The maternal grandfather of martyred Bihishti was late Sadiq Khatoonabadi who was himself a jurist (*mujtahid*) and an enlightened cleric as well. In those days girls were not taught and thus were ignorant of reading and writing. But Sadiq Khatoonabadi had himself educated his daughters. After the marriage of his eldest daughter he thought to keep his daughter namely Masooma (mother of Bihishti) with himself for ever without getting her wedlocked so that she, like the daughter of Bahr-ul-uloom, help him in his intellectual works. Consequently, he refused every marriage proposal for her. My parental grandmother told me that when the father of my paternal grandfather came to her father with the offer of marriage for her with his son, her father expressed his opinion to her that he was not going to refuse this proposal. She asked her father why? Her father replied that he had a dream in the night that this marriage would result in the birth of a child who would possess distinguished qualities and extraordinary

abilities. She further told me that after a year of the birth of my father her father expired.

(Martyred Bihishti's son Sayyid Mohammed Raza Bihishti)  
(Seerah-e-shaheed Bihishti-page 41)

## **Breast-Feeding With** **Ablution**

The mother of martyred Bihishti says that in the days of her pregnancy she recited Quran one 'Para' (part) daily as this act gave her much comfort and satisfaction. When Muhammad Bihishti was born she began to feed him remaining with ablution and keeping his face towards 'Qibla'. If Muhammad Bihishti wept I began to recite Quran and he kept quiet after hearing it.

(Mother of Bihishti)  
(Seerah-e-shaheed Bihishti-page 43)



## **At the Time of** **Recitation of Quran**

My parental grandfather used to say that Muhammad was unique in his childhood. I never saw him quarreling and wasting his time in activities the other children normally do though such activities naturally are correlated with the childhood. My mother used to say that while breast-feeding Bihishti, she observed brightness in his eyes that indicated that he was fully concentrating to her recitation of Quran.

(Bihishti's sister Zeenat-ul-sadat)  
(Seerah-e-shaheed Bihishti-page 44)

## **He Never Stepped Ahead of his Elder Sister**

My mother told me that when our family would be on a walk together, Bihishti never stepped ahead of his sister. When he was asked to tell the reason of it he replied that as his sister was elder than him he did not feel it good to walk ahead of her.

(Bihishti's sister Zeenat-ul-sadat)  
(Seerah-e-shaheed Bihishti-page 46)

## **You will be Appointed** **at a Higher Post**

Our honorable teacher Sheikh Muhammad Jawwad Faridni, whose piety and austerity were well known to all and sundry, addressing Bihishti during one of his classes said without any context "you would be appointed at a higher post in future".

Such foretelling so confidently from a gnostic for a youth was astonishing for all of us.

(Ayatollah Muhammad Kalbasi)  
(Seerah-e-shaheed Bihishti-page 53)



## **Imam Khomeini(R.A) was an Admirer of his Knowledge and Excellence**

Before the revolution Imam Khomeini (R.A) was in Najaf-e-Ashraf. I went to Iraq on a pilgrimage of holy places. I met Imam Khomeini (R.A) there. Though the meeting with him was a Himalayan task, yet I succeeded any way to meet him. When I sought permission from Imam for return, Imam said to me:

"Please say my Salam to respected Bihishti and tell him that I am admirer of his personality as well as his knowledge and excellence and then request him on my behalf to oversee the affairs of Iran in a suitable and befitting manner". The next day I approached Muhammad Baqir-ul-sadar and I quoted to him Imam Khomeini's remarks about Muhammad Bihishti. Baqar-ul-sadr said that Muhammad Bihishti was one of the glories of the world of Islam and we have very few people like him.

(Bhishti's friend Muhammad Raza Imami)

(Seerah-e-shaheed Bihishti-page 423)

## **In Frequent Contact with his Mother**

Martyred Bihishti loved and honored his parents very much. He was so organized that while fulfilling all of his responsibilities he never failed to remain in continuous touch with his parents. He always maintained relationship with his parents and other blood relations, which was exclusively at par with their intimacy. After the death of his father he requested his mother to live with him in Qom. He made this request despite his bad economic condition. However, his mother refused to reside in Qom with him. Even being economically hard-pressed he frequently visited to Isfahan in order to enjoy the blessed company of his mother. After the success of Islamic revolution he began to remain very busy and preoccupied. Still he never lost sight of the frequent interaction with his mother. At every Thursday night about 10 pm he used to inquire about the wellbeing of his mother and sister through telephone. The week he was martyred his mother remained waiting for his weekly call. When she did not receive the much-

awaited call she got worried. On inquiry she was told that Bihishti was on a tour so he could not call her mother.

(Bhishti's son in law Hujjat-ul-Islam Mehdi  
Azaai)

(Seerah-e-shaheed Bihishti-page 64)



## **"Thus I Became A Student"**

The story of how my father became a student and a cleric is very interesting. He himself said "when I was in Saadi Middle School, I came in contact with a classmate who sat beside me. As the teacher I started his lecture he quietly opened another book and began to read it. One day I asked about that book. He told me the name of the book as *Muallim*. This name was quite unfamiliar to me and I first time heard it. I further inquired about the topics and contents of the book. He gave me a brief introduction of that book. I told him to elaborate more about the book. He gave some more details about the same. This was the moment and this was the book which forced me to leave the school and join the seminary. In this way I became a student of religious seminary".

(Bhishti's son Sayid Muhammad Raza Bihishti)  
(Seerah-e-shaheed Bihishti-page 51)

## **More Capable Than** **The Teachers**

I heard Bihishti saying himself about his sagacity and intelligence. According to him he participated in the lessons for a very short period, sometimes for a month and sometimes even for a week only. After attending the lessons he reached the conclusion that he could better perceive the lessons than what his teachers explained. This is why he often left his classes and read the books himself independently.

(Bhishti's son in law Hujjat-ul-Islam Mehdi  
Azaai)  
(Seerah-e-shaheed Bihishti-page 51)

## **No place for Falsehood while Promulgating Islam**

Except Imam Khomeini I never saw a man in my life like Bihishti. Truthfulness was the best of his qualities. He completely obeyed the truth and reality. On 15 Khurdad numerous people were massacred ruthlessly on the order of Pehelvi King. In a meeting the discussion was underway that how to expose this heinous crime of King Reza Shah Pehelvi before the public so that it could aggravate their wrath. One of the participants advised to exaggerate the magnitude of the event for public mobilization. Martyred Bihishti categorically refused the proposal and said "we can not propagate Islam through falsity. Propagation of Islam must always be based on truth and reality.

(Ayatullah Ahmed Jannati-imam juma in Tehran)  
(Seerah-e-shaheed Bihishti-page 180)

## **Acrimony of the Truth**

Many people are familiar with the popular sentence of my father. That is "I like to prefer the acrimony of truth and reality to the sweetness of hypocrisy and duality". This is why he was extremely abhorrent to hypocrisy and duality. At home he always urged us to speak truth and favor righteousness. Because of his training we never scared to speak the truth.

(Bhishti's son Syed Ali Raza Bihishti)  
(Seerah-e-shaheed Bihishti-page 176)



## **Spirit of Self Service**

Before the revolution the religious people in the vacation normally used to go for picnic in gardens located around the Karaj. Martyred Bihishti too went to that place with his family for enjoying the holidays. Though all people held him in high respect but he did not believe in any special respect and honour for himself. He did not let others to do his work. For instance, in such a trip everyone was in queue with plate, glass and spoons to collect his meal himself under the self-service rule. One day Bihishti was also in his queue with his utensils. When I saw him in this position I requested him to take his seat and allow me to serve him. Cutting a joke with me he questioned "would you dine in place of me too?" I replied in negative and said that my service would be meant for you. He said "while the meals are taken by me so I should be in the queue."

When the people finished their meals and began to wash their plates, one of us came to Bihishti and requested to give him an opportunity to serve him. Bihishti smiled and

said, "When the meals have been taken by me so the dishes should be washed by me as well."

(Bhishti's friend Muhammad Kazim)  
(Seerah-e-shaheed Bihishti-page 138)

## Tearful Eyes

Three years before the success of Islamic revolution martyred Bihishti was invited in Nikan Middle School, Tehran for delivering a speech regarding education and training. After the end of his speech we walked towards his residence. In the way we saw a bungalow where a security guard was on duty. As this guard saw Bihishti he immediately stepped ahead towards him and offered his salam and high respect to him in his own particular style. Dr. Bihishti responded to him with equal love and kindness and then proceeded forward. When Bihishti moved some steps forward we noticed tears in his eyes. We asked, Aqa! what happened? Whether this boy was your relative? Bihishti said, "No! He was not my relation. But the reason of my sadness is that I find a Muslim guard bound to protect an American agent. Did not you observe his boldness and bravery? Even knowing that showing respect to me may be dangerous for him, he comes to me, offers salaam and requests for duaa."

(Bhishti's son in law Hujjat-ul-Islam Mehdi Azai)

## **Whole Lot of Water Melons** **was Bought at a Time**

One day I went to meet Dr. Bihishti in his office. While returning home we were together. An old man in the way was selling the watermelons under the open sky in the terribly hot season while his whole body was replete with sweat. As this old man came under focus of Dr. Bihishti, he immediately drew my attention to the plight of that old man and said "please see! How this man despite his old age undergoes an extensive hard labour in order to earn his fair and permissible livelihood. He at once stopped his car before this old man and asked him to tell the price of the whole lot. The old man told the price and Dr. Bihishti purchased the whole lot from him without any bargaining. When his wife saw so many Watermelons she got worried and questioned "who will eat all these?" he replied with smile "don't worry I will eat all of them."

He always showed kindness to others and



remained restless for their help.

(Bhishti's son in law Hujjat-ul-Islam Mehdi  
Azaai)

(Seerah-e-shaheed Bihishti-page 188)

## **"The Meaning of Salam"**

### **(Salutation)**

This event is of a couple of years before the success of the Islamic revolution. I and Dr. Bihishti were in a car and Dr. Bihishti was driving it. I noticed ■ good habit of him that was interesting for me as well. When Bihishti saw any motorbike and bicycle behind his car, he slowed down his car and gave it a passage to go ahead. Dr. Bihishti felt that I was heedful to this action of him so he explained that Islam ordered the riders to offer Salam first while facing pedestrians. It does not mean that riders may see outside the window repeatedly after short interval and say salam to the pedestrians. It actually means to adopt humility against the less facilitated people. So it is the humility that prompts me to allow the motorbikes or bicycles to go ahead of my car.

(Hussain Rasai)

(Seerah-e-shaheed Bihishti-page 182)

## **He Stood-up with his** **Whole Being**

One day Dr. Bihishti in the office of Daily *Jamhoori-e-Islami* was busy in dialogue with engineer Mir Hussain Mussavi. I had an urgent work with Mir Hussain Mussavi; the door of the room was open a bit. Martyred Bihishti was sitting in a chair just opposite to the door and Mir Hussain Mussavi was on a chair just adjacent to him. I called Mir Hussain Mussavi from outside the door. Hearing my voice Dr. Bihishti paid attention to my call and as he saw me. He immediately stood-up with his full existence and after offering salam he again sat on his chair. Martyred Bihishti often preceded his salaam to others.

(Ismail Alawi Pagana)

(Seerah-e-shaheed Bihishti-page 181)

## **Remove It**

The Islamic centre of Melbourne had built a prayer hall. When someone went inside in order to make ablution, he first saw a board on which a *hadith* "cleanliness is the symbol of faith" was written. Martyred Bihishti always used the indirect method of correction. Seeing the inappropriate situation of the place of ablution, he advised the men at the helm there to remove the board lest visitors should take wrong impression as the situation on the ground there contradicted the *hadith*. He said, "It is better to remove the board than to give the Impression of ignoring a *hadith*. If you have inserted a *hadith* anywhere and have also faith therein the situation on the ground must not be contradictory to this *hadith*. There must not be any contradiction in your thought and action.

(Bhishti's student Masood Sadiqui Azad)

(Seerah-e-shaheed Bihishti-page 175)



## **Simple Food**

Martyred Bihishti was an intelligent and meticulous person. Once he was my guest. I urged my cook to prepare some special and delicious dish for him. My cook prepared the Chiloo Kabab (an Iranian dish made of rice and chopped meat). When the meal was served before Dr. Bihishti, he questioned "whether this dish is for all or special for me." I kept mum. He understood that this dish is especially for him. He went himself to kitchen and inspected the meal. Thus it came into his notice that it was special for him and for others there was a simple preparation. He became angry and questioned "why did you do so? On what criterion I am more exalted or distinguished than others? Is there any difference between me and others?" He did not eat that dish and asked me to bring bread and curd that were meant for all:

(Muhammad Hussain Zehmatkash Ameer)

(Seerah-e-shaheed Bihishti-page 152)

## **Government of Islam**

Before the revolution Martyred Bihishti regularly invited fifty to sixty students to his house as a part of his routine and discussed with them the problems which had seldom any value or importance in the seminary of Qom. In one of such gatherings he once said, "Now the topic of our discussion will be the Islamic government. Under this topic we will try to explore a government and its structure which Islam wants to shape". When the discussion started on this topic only twelve participants remained consistent. Martyred Bihishti prepared a list that included the course of struggle in pre-Islamic and Islamic era as well as in the era of infallible Imams and especially in the period of occultation of twelfth Imam Mehdi (A.S) (may Allah hasten his reappearance).

Using his wisdom and vision he described this discussion as "the discussion of Vilayat", as he knew very well that it will create sensitivity for the monarchy of Iran with the name of Islamic government by creating hindrances in its way.

(Bhishti's friend Hujjatul-ul-Islam Ahmed Salik

## **An Ideal Cleric**

In the realm of knowledge he was a good ideal. In my personal opinion none is to be compared with him as he had received Modern education to the level of Ph.D being at home in English, German, French and Arabic language. He wrote and spoke in these languages. At the same time he was a cleric, jurisprudent, philosopher and a genius personality. He had a vast study of Islam and the world history. He was a very good orator and writer. Non-cognizance of his actual intellectual worth was the biggest tragedy in my opinion.

(Hujjat-ul-Islam Ali Dawani)

(Seerah-e-shaheed Bihishti-page 261)

# **The World Must Be Well**

## **Understood**

When Martyred Bihishti returned to Iran from Germany, I went to him. I raised a question to him: "why did you prefer the leadership of *Namaz* in a foreign country to the training and education of students in your own country. He listened to me open-heartedly and then inquired: "whether we should do all things being solely confined to the boundaries of our society or we do have global and universal responsibility on our shoulders? Whether we should think only about ourselves or for those as well who do not have access to religion and Islam?"

He further said:

My journey to foreign country was not only under the title of preaching but it had another purpose as well. The latter was to understand the world that is a pressing need for us at this moment and also to appraise the world people of our mission and objectives so that they may be well aware of it.

(Hujjat-ul-Islam Mehmood Muhammadi Iraqi)



(Seerah-e-shaheed Bihishti-page 283)

## **Islamic Government**

It is still fresh in my memory that in the year 1352 Dr. Bihishti whenever came to Rafah School his topic of discussion was: "If the power came into the hands of Muslims resulting in the establishment of an Islamic government then what will be our responsibilities?" This is the matter of a time when people normally could not imagine that an Islamic government could be ultimately established.

(Waliallah-Chepoor)

(Seerah-e-shaheed Bihishti-page 246)

## Revolution Needs Me

Being an ideologue and scholar the best quality of Dr. Bihishti was to ponder deeply over the pros and cons of any problem. He took decision after taking all aspects of the problem into consideration. I heard directly from him that he never performed *istikhara* (judgment from religious augury) despite he faced various occasions where the decision-making was very difficult for him. According to him he always thought over the problem and then took decisions. For instance, when he wanted to return to Iran from Hamburg many of the people were against his decision of return. They said to Bihishti, "you have rigorously kindled the light of this Islamic centre which is now of a world-repute. Your departure will certainly affect its progress and performance"

He replied that his decision of return was after a lot of deliberation. He further said, "In fact, the revolution is in pressing need of me. I feel a great responsibility towards the revolution."

His firm determination finally took him to Iran. He said on such occasions he never abandoned the deliberation simply in disguise of *Istikhara*.

He was of the opinion that *Istikhara* only means that a man seeks betterment from God and prays for the resolution of his problem by offering an additional prayer (i.e. two rekat salat).

(*Muhammad Kazim Neknam*)  
(*Seerah-e-shaheed Bihishti*-page 168)

## **▲ Versatile Personality**

History has very few people who possess many qualities at ■ time and deserve the title of "Jack of all trades". Dr. Bihishti was actually one of those fewer people. He was at ■ time ■ jurisprudent, a jurist, an ideologue and a visionary as well.

Besides those qualifications he was simultaneously well versed in modern sciences. He had a good skill of management, and had a command over four or five languages. Moreover, he was well-experienced and aware of his time. He was a person who remained at least up to forty years preoccupied with facing and resisting the woes and difficulties of life.

But despite all these great qualities he spent a simple and dervish-like life. The availability of a man possessing such multifarious qualities is really very rare.

(Bhishti's friend Ayatullah Hashmi Rafsanjani)  
(Seerah-e-shaheed Bihishti-page 295)



## **Grip over Financial Management Rules**

Before the revolution religious people who viewed the monarchical regime as tyrant and oppressive as well as illegitimate in the light of Imam Khomeini's verdicts came to Dr. Bihishti for the settlement of their disputes. Martyred Bihishti made the right and just judgment on their disputes. He could make prompt and positive decisions specially about money related disputes. Knowing the decision of Dr. Bihishti some people got spellbound and used to exclaim "how a cleric is having a grip over financial management rules."

(Jawwad Mansoori)

(Seerah-e-shaheed Bihishti-page 240)

## **Wherefrom I Get Like You?**

May the history revolve around its pivot and repeat itself so that our society may find once more a Bihishti-like jurisprudent, philosopher, poet, fiery orator, exege-sist, historian, politician and intellectual who could transmit its views to others in four languages of the world. He was so thoughtful and visionary that others seldom stayed before him. He was possessor of such greatness and morality that every witness said:

“Wherefrom I could find someone whom I could say is like you.”

(Bhishti’s friend Ali Akbar Hashmi Rafsanjani)

(Seerah-e-shaheed Bihishti-page 175)

## **Try to maintain the spirit of Quran**

On every Sunday of the week we used to meet for having Quranic discussions. Martyred Bihishti, Martyred Sadique Slami, Martyred Razai, Abul Fazal Tawakkoli and others were the participants of these weekly gatherings. One day I told Dr. Bihishti that my idea was to curtail my family schedule so that the spare time could be devoted to Quranic research.

He advised me not to do so. His plea was that if I wanted to do research work on Quran and to follow its teachings then my move to spare time for family is itself acting upon Quranic teachings. Research work on Quran should not any way lead me to violate an important law of Quran.

(Hussain Rasai)

(Seerah-e-shaheed Bihishti-page 104)

## **He Always Entered**

### **The House in a Joyful Mood**

People after doing a tiresome job whole the day normally enter their house in the evening with withered mood. But my father's condition was different. He always entered the house in a joyful mood and straightly used to go to his wife and inquire about her wellbeing. He would ask her, "What did you do today? Did you face any difficulty? Did the children make any contribution in sharing your burdens?" Then he pointing his finger towards us told our mother that these all were at your disposal. Please order them to do whatever you like; they are bound to comply.

(Bhishti's daughter Mulukussadat  
Bihishti)

(Seerah-e-shaheed Bihishti-page 99)



## **I Will Sell The News Paper**

It was the summer vacation of the year 58H. One day I told my father that I would like to do something that will help me to feel the woes and pains of the people. He didn't say that we do not need money, nor he raised any objection to may offer contrarily he appreciated my idea by raising a question, "what do you want to do" I replied that I would take the newspapers from the nearby stall and sell them as hawker. He gave his consent and did not forbid me as he never thought such work as substandard. His consent was exactly what I expected. It is interesting to mention here that some of the friends of my father when saw me selling newspapers surprisingly asked me, "What is this....?"

(Bhishti's son Sayyid Ali Raza Bihishti)

(Seerah-e-shaheed Bihishti-page 78)

## **I Need Not Money**

My father occasionally was in debt, but he never disclosed it before us. During the days of my youth once I demanded a thing from my father that I need intensely. He replied that he could not buy it now. I insisted again but his reply was the same. I did not know that my father was in debt. I knew it when my mother one day disclosed it to me, I got ashamed of myself. One day when my father entered the house I offered my apology to him and said that I was not in need of the thing that I earlier required. I further told him that I needed not even my monthly pocket-money as at this moment it was burdensome for you so I did not want to see you in any embarrassing situation. My father smiled and told me that he was not in need of my pocket-money. He said to me, "If I wish to earn money, a stockpile of toomans would be at my disposal. But I want to enjoy only my hard-earned money and that too in a limited quantity."

(Bhishti's son Sayyid Ali Raza Bihishti)

## **It is Not Permissible** **To Receive Salary**

Whatever he earned spent totally on us. He did not receive any salary from the high court. He did not bring even a 'Riyal' of the court into the house. He opined that the country was caught in a situation that it was not permissible for him to receive salary. As I remember, one day an electric bulb had fused in the house. I searched for another bulb in the house but could find none. I phoned him in the office and said to bring ■ bulb from the court-shop. He outrightly rejected my proposal, saying No! He said to me, "God forbid! ■ make such a mistake." Then he advised me to light the lamp. He was really a role model for society and for us as well. We never found even ■ small work in his life that disgusted us.

(Aza-ul-Shariah, wife of martyred Bihishti)

(Seerah-e-shaheed Bihishti-page 96)

## **Distribution of Work**

My father had distributed the works among all of us so that none of us could be singled out to shoulder all the burdens. For instance, the purchasing of the edible items and house-wares was responsibility of my elder brother. Like-wise, dish-washing was the responsibility of the sisters. Some works were at the disposal of mother and some works were entrusted to our father as well. The responsibility never remained the same for a person for all the time rather it underwent a change and exchange among the family members periodically. For example, some times parents did purchasing and our elder brother was deputed on dishwashing. My father did not want to give the impression that the dishwashing is the work only for daughters and sons had nothing to do with it. There was a huge quantity of works in our house but due to the wise policy of my father of distributing the works amongst the family members had made the



works easy. My father was of the view that we should work ourselves and promote the idea of self-service.

(Bhishti's daughter Mulukusadat Bhishti)

(Seerah-e-shaheed Bhishti-page 63)

## **The Training** **Of Self-Reliance**

The behavior of our father was same in outdoors as was in the indoors. Because of his good behavior we remained self-confident while advising, giving our opinion or doing any work. Because of this confidence we believed to have "bifurcation of the moon" with doing even a small work. Such practice always strengthened our self-confidence. We openly expressed our views and gave suggestions too. Once for encouraging Ali Raza my father gave him ■ book and urged him to give his opinion about this book after reading it thoroughly. Ali Raza was only 8 years at that stage. Ali Raza read the book from beginning to end and said to us that after reading the book I reached the conclusion that the book is good but not organized and well-knit in its content and theme.

(Bhishti's son Sayyid Muhammad Raza Bihishti)

(Seerah-e-shaheed Bihishti-page 87)

## **You are Right**

### **In Your Objection**

Once I went to Dr. Bihishti. He was engaged in translating the Quran. He told me that he had completed the translation of first Quranic *Para* (part) and reached the conclusion that many problems and objections regarding the Quran that arose in the mind of a reader mostly were due to the translation of Quran and not due to the original text itself because our translators translate the text in a manner that leads the readers to confusion and ambiguity. If the translation of a *Sura* exactly matches the meaning of original text, such problems will never arise.

He then gave ■ copy of *Sura-e-Hamd* to each of those people who were present there at that time with a request to give his comments after having a literary and perceptive glance. His younger son Ali Raza, a student of class 3, was also there and Dr. Bihishti gave him a copy also and requested for his comments in the same way. Some people burst in to laughter on this

action of Dr. Bihishti. They were of the view that how a student of class 3 can give his opinion on the exegesis of *Sura-e-AlHamd* that is one of the most difficult chapters of Quran. Dr. Bihishti in reply to their laughter said that the opinion of Ali Raza was very important for him because his translation should be comprehensible for the student of primary classes as well. He wanted to see that how far the students of the age-group of Ali Raza could perceive this translation. After reading the translation Ali Raza raised an objection that surprised everyone. Dr. Bihishti while appreciating his son's objection said to him that his objection was correct.

(Bhishti's son in law Hujjatul Islam Mehdi Azai)

(Seerah-e-shaheed Bihishti-page 86)



## **He Never Ordered Us**

In our house no one was allowed to talk in a commanding tone. Our father had made a time-table of both the individual and collective nature for all of us. We voluntarily accepted this time-table and acted accordingly. It never happened that our father had issued an order to anyone, while in most of the families elders consider their birth right to order their youngsters. My father before saying something and demanding anything from me, would call me first with the word 'daughter' lovingly and affectionately and then expressed his wishes.

(Bhishti's daughter Muluk-ul-Saadat)

(Seerah-e-shaheed Bihishti-page 72)

## **He Never said** **"Do What I Say"**

There are several factors valid and important for the training of children but one point is to be noted with extraordinary care that nothing should be imposed on the children against their will. They must be told in such way that they agree with you and get ready to do the needful voluntarily.

Dr. Bihishti's son says:

My father regarding our training was of the view that "children must enjoy freedom". But freedom does not mean to be free for doing every thing being regardless of right and wrong or fair and foul. Freedom means a wise and broad-minded approach of training which leads the children to the right direction with their consent and not against their will. Dr. Bihishti behaves the children very politely and delicately. I never heard him saying "Do what I say".

If he ever had any difference of opinion with us he very politely tried to harmonize us with his opinion by a convincing reasoning.

(Hujjat-ul-Islam Mehdi Kirmani)  
(Seerah-e-shaheed Bihishti-page 63)

## **Indirect Way of Training**

One of the principles of the moral training is that no one should be asked for correction directly in a blunt way. May be some exceptional cases are beyond this principle. But normally direct admonition does not have a good impact on the personality of the children. The mode of moral training of Dr. Bihishti was something different from that of others.

My father never objected directly. His mode of correction was indirect. For example, if he came to know that some young man in his relation performed *salat* (prayer) wrongly then he never said to him that his prayer was not correct. He told me to perform my *salat* before him and then he advised the young man to perform the prayer similarly as Muhammad Raza did. Sometimes in order to create interest for good objectives and courage in us, he would make us aware of the praise-worthy deeds of our predecessors and ancestors giving the remark that they were the great men who had

touched the pinacles of divine love. In this way he put before us the best ideals for our life. 'Do this', 'learn the lesson from this', 'this is wrong' and 'this is not right', were the sentences, he never liked to use in his life, as such expressions had commanding tone in their nature.

(Bhishti's son Sayyid Muhammad Raza Bihishti)

(Seerah-e-shaheed Bihishti-page 63)

## **Complete Lookafter and Guidance**

Regarding the upbringing of the children it is essential for parents that they flourish the personality of their kids and give them such ■ training that they consider themselves of any worth and status. Dr. Bihishti completely followed this principle as his son Muhammad Raza Bihishti says:

My father had a specific ideology regarding the upbringing and training of the children. He believed that the children must be under complete observation of their parents or guardians. But they must be tackled in ■ way that the path they were advised to follow and the responsibilities they were entrusted with should be viewed by them as the result of their own free will and choice.

Our father never gazed at us with humiliation. He never rebuked us before others. Even in loneliness he never told us something that plunged us into an inferiority complex. Some parents compare their children with other



ones while humiliating their own and appreciating the others. They taunt their children complaining for their worthlessness and admire the children of others even exaggerating their worthiness. Such a behavior causes the children to suffer from utter frustration, inferiority complex and demoralization. But my father never demoralized us enumerating the achievements of other children before us nor did he ever tell us to take lesson from this boy or that boy. He was very sensitive about *Namaz* but nevertheless, he did not persuade us for it in a way that we take it as a burden.

(Bhishti's son Muhammed Raza Bihishti)  
(Seerah-e-shaheed Bihishti-page 64)

## **When He Got Angry**

This is a vital principle of moral training that children should be trained through love and affection instead of using force. Some people quite contrary to this principle always use the stick for children. As a result children grow obstinate and intransigent. So far as the way of training of Martyred Bihishti is concerned his son Muhammad Raza Bihishti says:

I can confidently claim about my father that he was kind and compassionate enough. I never saw him beating anyone. Not even once in life he gave us any physical punishment. If we ever committed such deeds which were bad in his opinion, he showed his anger through the expression of his face and eyes emitting fury on such occasions.

His body language made us understand that we had broken our limitations and committed some mistakes. He never rebuked or beat us on our mistakes. His angry countenance was sufficient for our admonition.

(Bhishti's son Muhammad Raza Bihishti)

## **The Impact of His Character on our Life**

It is beyond doubt that not only the character of parents but every action of them leaves a profound effect on the life of their children. Children may be or may not be influenced by the contents of any book but it is almost certain that the character of their parents exerts ■ strong influence on them. The son of late Bihishti Sayyid Raza Bihishti says:

The behavior of my father with family members as well as with many people of the society was a good example for us. We were highly influenced by his character and behavior. For example, it is fresh in my memory that when we returned from Germany in 1349 H.S and then went to Isfahan with our father, we met there several clerics of the Isfahan who came to meet our father. When we sat in the gathering of clerics we observed that our father shook

hands with clerics in a respectful and dignified manner. We also did the same following our father, though we were small in age. Later we heard from the Aqa Jawwad Azai that the clerics of Isfahan were surprised over our boldness and Aqa Azai also quoted them as saying, "the children of Bihishti are true reflection of their father in boldness and other characteristics". Our behavior was so because in Germany we had minutely observed our father's way of meeting and conversing with others. Wherever he went he met everyone with respect and humility shaking hand with him.

(Bhishti's son Sayyid Raza Muhammad Bihishti)

(Seerah-e-shaheed Bihishti-page 65)

## **Gifts for Relatives**

My father normally used to visit Isfahan twice in ■ year in order to meet his relatives. Those days his mother in law and some other relatives lived in Isfahan. The note worthy point here is that whenever he went to meet his relatives he always presented some gift to them. He profoundly liked a perfume namely *Itryas*. So he always carried this with him and presented it to most of his near and dear ones on their meeting.

(Bhishti's son Sayyid Ali Raza Bihishti)  
(Seerah-e-shaheed Bihishti-page 49)



## **Meaningful Look**

Before the revolution late Bihishti after every two days used to visit our house and left after taking lunch. It was a routine for us to offer *Namaz* first and then used to take lunch. One day after offering *Namaz-e-zuhar* I saw that the meals were already served on the dinning cloth by my wife. Revered Bihishti stood up and walked towards dinning cloth. I told him that it was better to offer *Salat-e-Asr* first and then take lunch lest we forget the salat later. He said nothing in response to my proposal, but he had a meaningful look at me and I understood that he wanted to question me.

"Is it possible for a believer to forget *Salat*?"

Dr. Bihishti had deferred the *Salat-e-Asr* until after lunch as he wanted to offer *Salat-e-Asr* at its prime time as he had offered *Salat-e-Zuhar*.

(Bhishti's friend Hujjatul Islam Sheikh  
Mohajirani)



## **This is the Time of** **My Namaz (Prayer)**

Once Dr. Bihishti was busy in a meeting with some foreigners. I was also present there. During the meeting it was the time for *Namaz*. I saw that Dr. Bihishti stood up without offering any apology and said to the participants in clear words, "Next three minutes are for my *Namaz*" and then he began his *Namaz* with the loud utterance of *Allah-o-Akbar* (God is great).

(Taqi Naurozshad)

(Seerah-e-shaheed Bihishti-page 362)

## **At the Railway Station of Germany**

One of the companions of late Bihishti says:

When Dr. Bihishti was in Germany once we were going to some other city from Hamburg. At the time of *Zuhar* (after noon) the train stopped at a station. In the meantime, it was the prayer time. Dr. Bihishti took advantage of this halt, picked out the compass from his pocket and determined the direction of Kaba through it and then stood for *Namaz*. As the *Namaz* was a strange action for the people of the locality, he became the focal point of the attention of the people. Even some people called the police to look in to the matter. When he finished his *Namaz*, police began to inquire about the strange action. He explained to them patiently that he was a Muslim and simply offered his prayer which he usually has to offer a couple of times in a day. It was also a time for prayer so he performed it.

(Bhishti's friend Hujjatul Islam Masih Mohajiri)





## **In Qunoot (Supplication in Standing Position in NAMAZ)**

I saw Dr. Bihishti very closely while offering his *Namaz*. Especially in *Qunoot* his concentration was very profound as if he met God face to face. He mostly recited the following *Quranic* verse in *Qunoot*:-

O, Our Creator and Nurturer! Grant us wives and children to be the joy of our eyes due to their righteousness and appoint us the exemplars among the pious. (25:74)

(Bhishti's friend Hujjat-ul-Islam Masih Mohajiri)

(Seerah-e-shaheed Bihishti-page 355)

## **Affixing of Time-Table on** **Wall**

I heard from Jawwadi who is one of the close friends of Dr. Bihishti that Dr. Bihishti affixed his daily time-table on the wall and worked according to the same. The time of breakfast, study, discussion, entry in room, exit from room and meeting with friends was pre-planned. In twenty four hours he had fixed only fifteen minutes for meeting and discussing with friends. When the fifteen minutes were over he sought apology from them indicating that the time had ended as he had another preoccupations too. But he left the option for visitors to sit there if they wanted so. He used to hand over the keys to them with the request to lockup the room while they leave.

(Bhishti's son in law Hujjatul Islam Mehdi Azai)  
(Seerah-e-shaheed Bihishti-page 52)

## **Red Light**

It is the matter of pre-revolution era. One night I was the guest of Dr. Bihishti at his home. We had to go somewhere. Martyred Bihishti brought his car out of garage in order to proceed for the destination. Dr. Bihishti himself was driving the car and I was sitting on the seat adjacent to him. After some time we were close to a red light. Dr. Bihishti stopped his car. I asked him, "You too obey the rules of an oppressive and tyrant monarchical regime?" He replied that he doesn't accept the oppressive regime but he think it legal and essential to maintain the discipline. It is worth-noting here that he like other clerics did not take his turban off his head as some other clerics from fear of coming into the notice of government avoided the car-driving in their religious uniform.

(Hujjatul Islam Mohsin Qra'ti)  
(Seerah-e-shaheed Bihishti-page 67)

## **I Have Learnt this Discipline** **from NAMAZ**

Before the revolution when I was a teacher in a school I had suffered from an ideological crisis. I wanted to come out of this crisis for which I needed the help of an expert. My friends advised me to take advice from Dr. Bihishti. I contacted him telephonically from Kashan and sought an appointment with him. He saw his diary and told me that he could spare time after two months. I got angry at his reply and immediately dropped the receiver. I began to murmur, "What kind of cleric is he? I need the advice immediately and he gives me two months time" My friend asked what happened? I replied "I am caught in a difficulty at this moment and he told me to meet him after two months." My friend told me to contact him once again on phone and explain to him that you were in an immediate need of his advice. I did accordingly and told him the whole story. He again consulted his diary and told me to come to his house ten minutes before *Namaz-e-fajr*

(Morning Prayer) on Tuesday. I was surprised over his time of appointment but I was in pressing need of his help so I agreed. After midnight I left Qum for Tehran and reached his house just ten minutes before *Namaz-e-fajr*. It is highly surprising that before I ring the bell he exactly ten minutes before *Namaz-e-fajr* opened the door and received me with smile. We talked for a while and started *Namaz*. After *Namaz* he turned to me and said, "I have learnt this discipline from *Namaz*." He meant to say that punctuality was one of the various benefits of *Namaz*.

(Hijjatul Islam Sayyid Jawwad Bihishti)

(Seerah-e-shaheed Bihishti-page 65)



## **Not a Single Day He was Late**

When Muhammad Bihishti was a student he was very regular in the discourses of sayyid Muhammad Baqar. The house of Bihishti was situated near *Pul-e-filzi* and his teacher's house was at *ibn-e-sina* Road. These two places were at far distance. Dr. Bihishti had no vehicle to join class easily on time since the class started before the sun-rise. His teacher (Sayyid Muhammad Baqar Mujtahid) says:

Not a single day Bihishti arrived even a minute late in class. Though he came on foot from his house yet reached timely. One day there was ■ heavy snowfall and it was almost impossible to go outside. I thought that because of the cold no student would be available today and I will have to go on a forced leave. The same moment my door was knocked by someone, I opened the door and found Bihishti standing before me quite unexpectedly, who had come to take class on foot in a severely cold climate.

(Bhishti's son in law Hujjatul-Islam Mehdi Azai)

## **Against the king no against the Discipline**

My son-in-law recounts:

In one of the nights before revolution I was going with Dr. Bihishti to his house. The roads had worn a deserted look. Traffics were almost non-existent. When we reached a crossing-square, the red signal was on there. The driver wanted to ignore signal as he felt that none was there to fine him for violation of traffic rule. Dr. Bihishti immediately stopped him from violating the rule and urged him to be patient until the green light becomes on. The driver expressed his surprise and said to Dr. Bihishti, "Aqa Bihishti! As you are against this regime, to stop me from violating the rule is not understandable for me."

Dr. Bihishti replied confidently that he was against the king not against the discipline.

(Walliullah Chepur)

## **Preaching in Backward Areas**

Our preachers generally go to advanced and developed areas for preaching. The areas which are relatively underdeveloped and backward fail to attract the attention of our preachers. But martyred Bihishti was amongst those preachers who thought against this prevailing trend. He always preferred the downtrodden people and their backward areas to privileged people and their posh areas where no one liked to go for preaching generally.

He himself recounts:

“Once in the month of Muharram I, Murtaza Muttaharri and some other friends decided to go this time in such areas where no one would like to go. We decided to share experiences with one another after returning from our preaching journey. When the Muharram ended and we gathered together and mutually shared our experiences that were surprisingly almost the same for all of us. Then we decided to work with coordination in similar way in future too.

(Bhishti's son Sayyid Raza Bihishti)  
(Seerah-e-shaheed Bihishti-page 56)

## **First Admonition**

Some of my friends including myself decided to have a meeting with Dr. Bihishti requesting him to give us advices on regular basis that would be beneficial for our moral and spiritual sublimation and exaltation. However, it was agreed with him that in every meeting he will give one advice and when we completely get it actualized and materialized then the next meeting will be commenced for his next exhortation. In first such meeting he advised us to offer *Namaz* in its prime time. After a year when we realized that we had practiced his advice completely, the next meeting occurred with him and he advised us in this meeting to always keep God in view while doing anything big or small. He liked us to work only for the sake of Allah (s.w.t) being sincere and pure in His way. Unfortunately the third meeting with him could not take place as God had fulfilled his aspiration of martyrdom.

(Bhishti's friend Hujjatul Islam Massih Mohajiri)  
(Seerah-e-shaheed Bihishti-page 385)



## **There is no Need of any intervention**

In those days when Dr. Bihishti was the Chief Justice of Iran's Supreme Court one day while sitting with his relatives, he was discussing over their domestic and other problems. One of his elderly relatives to whom Dr. Bihishti gave due regard told him that his case was lying pending in a court despite the file was complete. The old man wanted his help in the clearance of his case. Dr. Bihishti said to him with all respect and clarity, "if you are on right side your problem will surely be solved and if you are on wrong side I am helpless to intercede or do any thing for you."

(Bhishti's relative Hujjatul Islam Sayyid Mohsin  
Bihishti)

(Seerah-e-shaheed Binishti-page 458)

## **It was the Way of our**

### **AIMMA**

After the return of Dr. Bihishti from Germany, some emotional believers (*Momineen*) began to spread some rumors against him. As Dr. Bihishti had stricken there a sort of understanding and unity with Sunni brothers in order to counter the attacks on Islam from Marxism and Christianity, some zealots were against Bihishti considering his quite reasonable approach inimical to the interests of believers. Undoubtedly, this was their wrong perception. Dr. Bihishti rightly gave great importance to the unity among Muslims. Dr. Bihishti in one of his speeches in *Hussseiniy-e-Irshad* while throwing light on his activities for the publicity of Islam and responding to the questions from audience explained that his efforts to create unity with his Sunni brothers in Germany were quite harmonious with the practice of infallible Imams. He further said, "You will never find in the lives of *Ahl-ul-Bait* that they uttered bad words against *Khulfa* so we also have no right to do

so." Thereafter, while addressing all the audience he asked them; 'Did they find any historical evidence of cursing *Khulfa* by *Aimma-e-Tahireen*?' But sending curse on Maavia by *Aimma-e-Tahireen* is well-documented in history, Even Ahl-ul-sunnah people have severely condemned and sent curse on Maavia for harboring and showing hostility against *Ahl-ul-bait*.

(Muhammad Peshgahifar)  
(Seerah-e-shaheed Bihishti-page 519)

## **14-Storeyed or 15-Storeyed**

Dr. Bihishti was one of those people against whom the rumours were widely spread in Iran. Because of these rumours many people were annoyed with him. His elder son Muhammad Raza recounts:

Once in a bus some people were discussing that whether Dr. Bihishti's house is 14- storeyed or 15-storeyed. One of them said that he had seen Dr. Bihishti's house personally but denied to verify the remarks of those passengers who were guessing about it and proposed them to proceed to his house and personally see it. Even this man was ready to accompany them on their visit to Dr. Bihishti's house. However, the passengers accepted the proposal and went to the house of Dr. Bihishti. When they knocked at the door, my father opened the door. Seeing ■ group of people outside his house he asked about the reason. The visitors said that these days his house was under discussion throughout the city. They told him that to some people it was 14-storeyed and to some other people it was 15-storeyed. So we

have come here to see it with our own eyes. My father warmly welcomed them and invited them inside the house pointing out the fact that it was not beyond single storey.

(Hujjatul Islam Mohsin Qara'ti)

(Seerah-e-shaheed Bihishti-page 526)



## **The Aspiration of Martyrdom**

One day my brother (martyred Bihshti) came to his mother and began to say, "Mother! I want to make a request to you that you pray for me to God that I would not die on bed rather be blessed with martyrdom. My brother had love for martyrdom and was always ready for it.

(Bhishti's sister Zeenat-us-Sadat)

(Seerah-e-shaheed Bihishti-page 47)

## **Bathing of Martyrdom**

When my father received the martyrdom in the way of Allah, he was newly dressed as my mother had purchased a new dress for him some days earlier. Before his martyrdom he took a bath of martyrdom that indicated he was fully prepared for martyrdom in the way of God. Occasionally he talked to us about his potential martyrdom so that we are mentally prepared for hearing the news of his martyrdom. He said to us, "I may receive martyrdom any time so you should be mentally prepared to hear this news."

(Bhishti's daughter Mulukussadat Bihishti)

(Seerah-e-shaheed Bihishti-page 590)



## At the Railway Station of Germany

One of the companions of late Bihishti says:

When Dr. Bihishti was in Germany once we were going to some other city from Hamburg. At the time of Zuhar (after noon) the train stopped at a station. In the meantime, it was the prayer time. Dr. Bihishti took advantage of this halt, picked out the compass from his pocket and determined the direction of Kaba through it and then stood for Namaz. As the Namaz was a strange action for the people of the locality, he became the focal point of the attention of the people. Even some people called the police to look in to the matter. When he finished his Namaz, police began to inquire about the strange action. He explained to them patiently that he was a Muslim and simply offered his prayer which he usually has to offer a couple of times in a day. It was also a time for prayer so he performed it.

(Hujjatul Islam Masih Mohajiri)



مجلس شورای اسلامی